

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, NOVEMBER 18, 1872.

New Series, Vol. IX, No. 47
Whole No. 1433.

POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE PRECIOUS CROSS.

FROM THE GERMAN BY FLORENCE WINN.

How carry I my cross so well?
From Jesus' hand it on me fell:
Yet, though it often heavy lies,
'Tis wonderful how good it is!
It bows me down, yet raises me,
And though 'tis hard, it makes me free.
And makes sweet peace and comfort mine.
So 'tis my song in every time,
"The precious cross."

How bear I then my cross so well?
To Jesus I my sorrows tell:
New life and joy He gives to me,
In weakness, strength and victory.
While I have Him, all things are mine—
Rejoicing even in my pain.
He is my light in darkest night.
So sing I in my soul's delight
"The precious cross."

Yes, I can bear my cross so well:
And yet—if off from me it fell,
What joy 'twould be from it to part!
E'en now what rapture fills my heart
At the glad thought, once more to see,
Able to walk, from pain set free.
All would I serve my love to show.
And if 'tis best, I truly know
God has that joy in store for me.
In memory then my song should be,
"The precious cross."

And still I bear my cross so well:
If it should be my dear Lord's will
That I till death must bear it on,
If He but help, my need is gone.
What joy and blessedness 'twill be,
When, from all pain and anguish free,
I humbly bow before His throne,
And there shall praise Him in my song,
"For this dear cross."

[Laws of Life.]

THE WORLD'S GRAND MARCH.

Home-Talk by J. H. N.

"DO you think the world is prepared for Communism?" This is the question that meets us every day, coming from half converted but anxious disciples of the Nicodemus sort. We frankly answer, No; we do not think the world is prepared for Communism; nor do we think it is prepared, *as a whole*, for Republicanism, or even for Constitutional Monarchy; nay, we do not believe it is prepared for Christianity in the lowest sense of the term. The bulk of mankind, living in Asia and Africa, has not yet emerged from the grossest heathenism; and is probably less prepared at this moment to receive and appreciate Christ than the Greeks and Romans were eighteen hundred years ago. But, on the other hand, we do believe that *a part of mankind* may be prepared for things that the whole world is not prepared for. We see that God sent Christianity into the world eighteen hundred years ago, and we therefore believe that he saw that *a part of mankind* were prepared for it; and that he thought the best thing he could do was to give them what they were prepared for, put them at the head, and let the rest of the world have the benefit of their improvement while working into a state of preparation. So we see that some nations are prepared for Consti-

titutional Monarchy and some for Republicanism, while others require various forms of despotism; and there seems to be room enough for all kinds, and patience on the part of God and all good men to wait on the slow process of general preparation for liberty, keeping always the best models of self-government in front. And so (to come to the point) we do believe that a *part* of the world are prepared for Communism, and that it will do no harm but great good to the rest of mankind, for these to go forward to what they are prepared for, and set good examples while those that are behind are coming up. All that is wanted to make this state of things profitable and even agreeable is that there should be a spirit of moderation and toleration on both sides. We are a long crowd marching up the avenue of improvement. Those that are behind must not try to hold back or run over those that are before; and those that are before must not despise nor provoke those that are behind; but all must move on in a good spirit, as the army of God, bound for the kingdom.

And by way of doing our part toward keeping the peace between those that are before and those that are behind, we will here offer some serious counsel to those that are nearest to us, and may be supposed to be most zealous for new things.

Brethren, do not be in a hurry yourselves, and do not try to hurry the great march in which you are moving. We are on the bridge from things as they are to things as they ought to be. Do not try to get up a crowd and rush for the bridge. Some are on the borders of Resurrection; some are entering Communism; and some are just beginning to look into Perfectionism. Let us have no wrangling on these successive sections of the bridge. It would be a disaster, and not a success, if you should bring about a rush for Communism, before men have deliberately traversed the previous stage of Perfectionism. For our part, we earnestly hope that society as it is may have opportunity for long study of Christ, and for thorough drill in the school of mutual criticism, before it breaks up and dissolves into Communism.

Beware of the proselyting spirit. Beware of the fanatical spirit. Beware of the preaching spirit. The kingdom of heaven is not coming in these whirlwinds and thunders, but in the still small voice of good deeds.

THE SPIRIT OF SCHOLARSHIP.

Home-Talk by J. H. N.

WE ought to iterate and reiterate, as a fundamental principle of education, that fellowship with the Spirit of Truth is the very best help to study for all, from the youngest to the oldest; fellowship with that Spirit

which Christ promised to send upon his disciples, "to bring to their remembrance whatsoever he had said unto them, and to lead them into all truth." This influence is accessible to all; one may have fellowship with it as well as another. A person is not required to have a great education or a philosophical mind to get into communion with it. The Spirit of Truth adapts itself to all minds; to the young as well as the old, to women as to men. All that it requires as a condition of fellowship is that which the wise and the learned are least likely to have, viz., humility—a meek and lowly heart. Christ said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is true that if a great and learned man, like Paul for instance, can be subdued and brought into the necessary condition to receive the kingdom of heaven as a little child, there is then an advantage in his attainments. The greater the power of mind, other things being equal, the better the instrument. But the Spirit of Truth is equally accessible to persons of the smallest capacity, to minds the least cultivated and the least intelligent, if there is in them a hunger and thirst after righteousness and real humility and receptivity.

This element must enter into all our plans of study. There are universities, colleges, academies and schools enough in the world, but not one of them that I know gives any attention to the presence of the Spirit of Truth as a means of scholarship. A new system of education is demanded, the first object of which shall be to put all sorts of minds into practical relations with the Spirit of Truth as a means of mental as well as spiritual development.

LOVE BETTER THAN KNOWLEDGE.

[Selected from G. W. N.'s Writings.]

PAUL, in describing Charity, or Love (1 Cor. 13), places it above speaking with tongues—above the gift of prophecy, and the highest attainments of faith and knowledge. Though I have all these "and have not charity, it profiteth me nothing." And he proceeds to give the reason why charity is thus preëminent over the more brilliant gifts of the mind, and that is because it abides—is permanent, while they are not so. "Charity," he says, "never faileth; but whether there be prophecies [*i. e., personal instructions*] they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

The apostle goes yet a step further, and tells why these things pertaining to the understanding and intellect must fail; and that is, because they are all, under present conditions, partial and imperfect. "For," says he, "we know IN PART, and we prophesy IN PART; but when that which is perfect is come, then that which is *in part* shall be done away." He repeats and illustrates the idea under two other forms of comparison, one representing the present as a state of childhood, whose thoughts and understanding, etc., are all childish, and to be *put away* by the full-grown man; the other representing our present modes of knowledge, as "looking through a glass darkly"—a process

to be finally superseded by a state of seeing "face to face."

He evidently had in view, as his language intimates, a time when by philosophical necessity all the learning and lore gathered in the scientific twilight of our existence would fail and drop away; not because it is all viciously false, but because it is all hopelessly imperfect—and because the light of God's day reveals things in their wholeness, so as to make our previous partial glimpses of them quite worthless.

The apostle's doctrine concerning the scientific knowledge and learned theories of men is not that some may prove unsound, but that all shall positively "vanish away."

In view of this he calls our attention again to that which will abide and not pass away. "Now abideth FAITH, HOPE, CHARITY, these three; but the greatest of these is charity."

Here, undoubtedly, is our true, unchangeable wealth, on which we should learn to rely and on nothing else. We may accumulate stores of wisdom and experience and enlarge our knowledge in all directions, and so far as they serve us for the present time and become the nourishment of Faith, Hope and Charity it is well and good. But we should remember not to depend upon knowledge that is gained in this laborious round-about way—nor to be satisfied with anything short of the final light of the glory of God. And, accordingly, we may hold quite loosely the learning of the schools and our own best deductions in the uncertain light of nature, and not be disappointed to see the whole fabric of scientific research and old experience tumbling about the ears of the learned world.

On the contrary, Faith, Hope, and Charity, are durable riches, and we may lay in store a good stock against the time to come. Those whose hearts are fruitful in these things will be best off at last; and there is many a poor creature, who scarcely knows more than enough to be loving and hopeful, and trustful toward God, who will outshine in that day the tallest philosophers of science.

For the sake of showing more definitely what it is that is to abide, when the fancied wisdom of men has all passed away, we subjoin the apostle's analysis of Charity or Love:

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

CONFESSION.

CONFESS and forsake: confessing as a means, forsaking as the end. The apostles give some very earnest exhortations on the subject of Confession in their epistles. There is very little confession in the world at present; and yet how manly and noble to expose your faults and sinful ways by confessing them. No matter how contemptible your actions may have been; no matter if you are for a time despised and shunned. You must win your way resolutely back to respect, confidence and love by downright truthfulness and honest doing. Don't wait to be exposed, to be dragged

to judgment, to have your derelictions misconstrued and misjudged by the kind but unskillful efforts of the very friends who are trying to help you. Walk in the light, live in the light, never do or say that of which you will be ashamed. O! if we will only roll off our burdens, give up our secrets of a month, a year, ten years, twenty years; let the truth search us, cleanse us of our little faults, our great faults, our most secret and carefully guarded faults; then after this purifying we shall rise light-hearted and happy, and peace, contentment and joy shall be ours. But do not let us wage this good warfare in our own strength. We have an ever-present, faithful and loving Savior; the sole source of all truthfulness, who is himself the light that shines in our hearts. He will help us, guide us, protect us, and lead us onward in the path of light above, till all darkness shall vanish away, and heaven's glory shall illumine us forever. C. J. H.

CONTINUOUS DISCIPLINE IN FAITH.

THE believer is called to newness of life. His former habit of depending merely on his own ability and resources for the accomplishment of his purposes must cease. Temporarily this change may induce slowness of movement. Between the will of his former life and the present action of his spirit a conflict may ensue, in which there may be a liability to occasional blunders. But even out of any blunders that may be made, good will be evolved, so long as a sincere confession is perseveringly maintained. Wisdom, in the transitional state, is perfected through experience and more or less suffering. Unbelief must be pierced until even its shadow shall fade into light. Faith must support, strengthen and direct. The practice of attaining ends by solely personal efforts, induced by simply external mental study and human volition, must be superseded by the constant going home in the heart to Christ and consulting with him and acting from inspiration.

The lesson is to be thoroughly learned that mere self is powerless, while Christ in the believer is omnipotent. Virtually the believer must decrease and Christ increase, until the fullness of the life of Christ dwells in the believer, until he can realize that it is Christ in him that is his life and power and will. Hence a continuous discipline in faith. Lesson after lesson in this discipline is given to the believer. Every blunder through his perversity or self-efforts may be made just so much capital toward exhibiting to himself his own weakness and blindness and Christ's superior strength and sight. Hence in this light it is good. Every seeming misfortune is just so much material to help him to dependence on Christ, and therefore it is good. Every pain of spirit or body is just so much inducement to cease feeding a life separate from Christ's, and to press on to the swallowing up of one's old life in Christ, who is free. Hence it is good. Whatever helps to kill off the old life and increase newness of life in Christ is good. Hence, as Paul says, "All things work together for good to them that love God." The continuous discipline in faith confirms this comforting truth.

Hope is the true anchor of the soul only when founded on faith. Faith is sure, as God is true, and has declared through Paul, "The just shall live by faith." "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the gift of God, which, properly received and allowed to grow, increases through continuous action until it unites the believer vitally with God and his family, when he realizes that salvation from sin is the end of Christian faith, and the sum of the result is LOVE.

M. L. B.

New York City.

MUTUAL CRITICISM.

Definition.

THE word *criticism* is derived from the Greek *krino*, which means to discriminate—to separate—to judge. It is properly applied to the process of inspection by which persons form their opinions of works in art, literature, science, morality and religion. It is an application of the judgment and taste to these things in such a way as to distinguish the good from the bad, to separate mixtures and bring things to their simple elements, so that praise and blame, like and dislike, may be intelligently distributed. Hence criticism may be called with propriety the analysis of mental and spiritual substances; it does in a higher sphere what the crucible and test-tube do for gross matter. Mutual criticism is the faculty of careful discrimination and correct judgment directed toward persons, and is a system of mutual inspection of character and truth-telling.

Origin.

J. H. N. in his "Religious History" gives the following account of the system which he found at the Andover Theological Seminary: "In consequence of my decision to become a missionary, my connection with the missionary brethren became more intimate, and I was admitted to a select society which had existed among them since the days of Newell, Fisk and others. One of the weekly exercises of this society was a frank criticism of one another's character for the purpose of improvement. The mode of proceeding was this: At each meeting the member whose turn it was according to the alphabetical order of his name to submit to criticism held his peace, while the other members one by one told him his faults in the plainest way possible. This exercise sometimes cruelly crucified self-complacency, but it was contrary to the regulations of the society for any one to be provoked or to complain. I found much benefit in submitting to this ordeal, both while I was at Andover and afterward."

History.

Mutual criticism was introduced into the Putney Community, and the mode of proceeding was this: Any person wishing to be criticised offered himself for this purpose at a meeting of the Community. His character then became the subject of special scrutiny by all the members of the Association until the next meeting, when his trial took place. On the presentation of his case each member in turn was called on to specify as frankly as possible every thing objectionable in his character and conduct. Any soreness which might result from the operation was removed at the succeeding meeting by giving the patient a round of commendations.

On the removal of the Community to Oneida the system of criticism was carried with them, and has been continued with various modifications adapted to the increased numbers and less intimate acquaintance of the members. At one time the Community appointed four of its most spiritual and discerning judges to criticise in course all the members. At another time all the members

formed themselves into classes of twelve or fifteen persons, and each and every separate group carried through a course of criticism of all its members; in this latter case all the criticisms were furnished in writing. In general, criticism is now called out either by the wish of the subject or by circumstances indicating its necessity. At present there is a criticism club appointed by the Community, who tell members or departments from time to time the plain truth in a spirit of love without personal feelings or respect of persons.

Uses.

It is customary with ministers when they wish to promote a revival of religion to exhort people to a preparatory course of self-examination;—but the fact is, people cannot examine themselves with any degree of thoroughness by mere self-inspection. Mutual criticism is the only thorough way. We know that it is common for people to suppose they know their own hearts, but their neighbors are likely to know them better. If one really wishes to know his own faults and go on from self-examination to thorough repentance, let him ask another to help him; then will he receive an answer to Burn's prayer:

"O, wad some pow'r the Giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion."

God has given mankind the model of a perfect character in Christ. A judgment of one's own approach to that model is apt to be warped, but by speaking the truth in love to one another "we may grow up into him in all things which is the head even Christ."

Where mutual criticism is free, backbiting is displaced. The experience of the Community for thirty years has shown that criticism is a very powerful agent for the improvement of character. Those who have been subjects of criticism, as well as others, recognize the improvement wrought in their own characters through this agency. It is our only method of government in the Community, and in its administration approaches our ideal of the reign of perfect justice, under which all good men will be at peace.

We believe that criticism administered in the spirit of Christ partakes of the nature and power of Christ's word, and casts out evil spirits. Paul claimed that Christ spoke through him when he gave criticism, 2 Cor. 13: 3. The spirits concerned in disease often give way before criticism; the printed and manuscript records of the Community are full of testimony as to the beneficial effects of criticism upon health; there are here two hundred living witnesses to the power of God to heal disease, and some cases have astonished unbelieving doctors. The first Annual Report of the Community contains an account of sixteen cases of radical cures of disease; and during every year since we have had ample evidence that God uses criticism as one of his agencies for the cure of disease.

J. B. H.

MNEMONICS.

HOW few persons there are who have perfect memories! Who does not at times forget to do some desired thing at the proper moment? And who has not tied a string around one of his fingers as a reminder of something to be done? The use of artificial aids to the memory is almost universal; and schools of mnemonics have existed from a remote antiquity. Herodotus says that "the Egyptians possessed the most celebrated mnemonic schools in the world." Several elaborate plans have been unfolded to enable persons to easily recall important events of history; but these schemes, like meteors, were transient. Some of Gourand's classes in this country contained over 2,000 pupils, insomuch that he could not get halls

large enough for his purposes. Men went expecting to improve defective memories which had harassed them in business, in literature, in social life. But after awhile they became discouraged; mnemonic systems merely aim to make things more easily remembered; what people really want is to have their memories improved.

Still artificial mnemonics are of some value. How many, who might with little effort bear in mind the number of days in each month, find it still easier to remember and recall the old doggerel:

"Thirty days hath September,
April, June and November," etc.

When attempting the study of music I could not remember the key letter of the different flat and sharp keys until I learned the sentences:

"For bright eyes always do;"

and—

"Give due attention every boy"—

the first letter of each word being the letter of the key from one to five flats or sharps, the first sentence representing flats and the second sharps.

A worthy friend of ours, on going to bed with subjects on his mind which he wishes to recall the next morning and at the same time avoid the troubled sleep caused by care and anxiety, recollects his subjects by putting his hat in a peculiar place, drawing his stockings over the bed-posts, and otherwise disposing of an article of clothing for each thing to be remembered.

Attention, practice, natural association and truth are the essential elements in bettering the memory, named by the writer of an article on Mnemonics in the *American Exchange and Review*, to which we are indebted for no small part of the present article. Fix the attention on the matter to be recalled by an effort as positive as that made in trying to win a prize. "Nor is it enough," says Dr. Wayland, "that a man can comprehend what an author has written while the book is under his eye. He should attain to such a knowledge of the subject that he can think it out for himself in his own language, and trace its connections and dependencies by means of illustrations of his own."

After conversing with one whose words you wish to remember, or after listening to an instructive lecture, or reading an entertaining article, strengthen the memory by carefully reproducing in words of your own all that you can remember of what you have heard and read. Before going to bed, or better still before rising each morning, recall as faithfully as possible all important thoughts of the previous twenty-four hours.

Learn to rely on your memory. The person who always depends upon his memoranda will always have a poor memory. You may fix the attention, if you choose, by writing memoranda, but tear them up as soon as they have served the purpose of increasing the attention.

Seek relations between new facts and those previously known. Connect everything that is to be remembered as far as possible with other things in connection with which you will probably wish to remember it. If you wish to recollect to deliver a message to Mr. A., fix in your mind some of the surroundings in which you expect to find him; these objects will be likely to recall your message. Lastly, we should be true to our memory. We should reproduce what we have seen or heard with scrupulous exactness. Never draw on the imagination in relating an incident if you would not demoralize the memory. The imagination is an active and deceitful faculty, often putting on the guise of recollection; and without the most vigilant care to distinguish the two, we may come to utter the most absurd falsehoods without any suspicion that we are not telling the truth.

D. E. S.

[An't please you, sir, allow me to say a word. It seems to me that you omit at least one important point in your treatment of the subject of "Mne-

monics." I, for one, believe in the old-fashioned idea that over each one of us is placed a "Guardian Angel," who looks after us with a mother's care and tries to keep us in the way we should go. How else can I account for the mysterious promptings of memory with which so many of us are familiar? Only a few evenings ago I promised F. that I would practice De Beriot with him at half-past nine the next morning. I arose, oblivious of my engagement, and applied myself to various duties as usual. At length, having finished one piece of work, I started for my room at the other end of the house with my mind intent upon another scheme. Passing along thus, perfectly unconscious of any obligation, I had reached the center of the Hall, when my steps were as suddenly arrested as though a human hand had caught me by the arm, or had lightly tapped my shoulder, only the touch was on my heart. With lightning rapidity my mind asked itself, "What! Practice at half-past nine! Is it too late?" Turning to the clock, I beheld with a thrill of relief the pointer sharp upon the hour, not half a minute before or after the appointed time. This is only one instance among many which have occurred in my own experience, and I have no doubt that others can relate incidents of the same character which are more remarkable. The admonitions of this Guardian are not always so direct; but I have noticed, after having forgotten an engagement, that if I had stopped to consider certain intuitive leadings which seemed unaccountable to me, I should have been guided through a train of circumstances which would have brought my promise to fulfillment, and saved me the mortification of saying, "I forgot!" Let us love and honor this unseen monitor as the door-keeper of our hopes and promises.

TYPO.]

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, NOVEMBER 18, 1872.

In the great Boston fire we have another revelation of the principle of unity which makes all men feel that they are brothers. When the first words, "*Boston is in flames!*" was flashed across the wires, every man in the land felt for a moment as though the interests of his dearest friends were imperiled. That feeling found quick expression in deeds. It sent "lightning trains" from New York, New Haven, Springfield, Worcester, Portland, and other places, to the fire-stricken city, crowded with men eager to strain every nerve in arresting the conflagration. It made Chicago, St. Louis, Milwaukee, Detroit, Indianapolis, Richmond, Pittsburgh, Baltimore and other large cities, immediately call public meetings and otherwise make the disaster their own. There would have been the same sincere and universal expression of sympathy that was called out by the Chicago fire had the calamity been as great. Most fortunately, the loss fell mainly upon the men best able to sustain it in the whole country—the "solid men of Boston"—most of whom will probably be unwilling to accept the proffers of aid which are coming to them from all sections of the country. But the great fact of unity which has been thus revealed remains the same—ready to assert itself at any moment, and break down all the barriers that selfishness sets up.

Insurance is an application of the Community principle which all men appreciate when some great calamity of fire or flood strikes their property. There are indications that more important possessions than warehouses and ships will soon be endangered—even those deemed most precious by

society; and the wise ones will inquire whether the Community principle does not also offer security against loss to these higher interests.

Rev. Jesse H. Jones in his new work, "The Kingdom of Heaven," brings clearly to view the fact that "the supreme motive of the Pilgrims, in all their movements from first to last, was a religious one; and more, it was a CHRISTIAN religious one also. It had two branches. They sought for themselves 'freedom to worship God' 'according to the dictates of their own consciences;' and to lay 'some good foundation for the propagating and advancing the Gospel of the KINGDOM of CHRIST.' Devotion to Jesus Christ was the one root and trunk of the tree. Those were the two main branches; and out of them all the other motives sprang, and from them drew their life."

Rev. Theo. L. Cuyler, in the *Independent*, says: "May I not just here raise the question whether it is wise or right to dwell so often (in the pulpit or prayer-meeting) on Bible religion as merely a preparation for death? Is not the beautiful and blessed and beneficent religion of Jesus too often presented as a sort of 'policy of insurance' for the world to come? Is not too much said about being 'prepared to die,' and too little said about being prepared to live? Christ came to save us from spiritual and eternal death by his atoning blood. But he does this by delivering the true believer from sin and its just and terrible condemnation. He came to ennoble and enrich and sanctify our daily lives. He came to make life holier, not merely to make death safer and easier. The Bible says very little about dying hours, and gives but few 'death-bed experiences.' The man who lives for Christ will die in Christ and go to dwell with Christ. But God's word has its most solemn emphasis on *living to God.*"

Prof. Tyndall has written an article for the *Popular Science Monthly* in which occurs the following frank avowal that the idea that natural phenomena may be controlled by God is not in itself unscientific:

"The theory that the system of nature is under the control of a Being who changes phenomena in compliance with the prayers of men is, in my opinion, a perfectly legitimate one. It may of course be rendered futile by being associated with conceptions which contradict it, but such conceptions do not form a necessary part of the theory. It is a matter of experience that an earthly father, who is at the same time both wise and tender, listens to the requests of his children, and, if they do not ask amiss, takes pleasure in granting their requests. We know also that this compliance extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of his children, alters the currents of those phenomena. Thus far theology and science go hand in hand."

It appears from the last number of *The Shaker* that some "Professor of an Eastern college," who has recently visited one of the Shaker Communities, has had the temerity, upon his return home, to send a letter to the Shakers entreating them to aid by material means the scheme of founding an institution, in connection with their own, that should have for its object the proper reproduction of human beings, such as would make good Shakers! Elder Lomas replies at length, bidding Professor H. godspeed in his effort to improve "the field of generation," if he has no higher calling, as from the material that field now furnishes "only a few good Shakers can be produced;" but disdainfully rejecting the proposition that the Shakers should themselves engage in such "fruitful or unfruitful works of darkness." He says:

"As 'the sun's meridian blaze forbids the stars to

glow,' even so does the order of earthly beings sink into insignificance before the halo of our pure, angel faith and practice. In this light of the subject, how base it would appear and be in us to aid in sustaining a breeding institution, when we know that all the desires that would there be called into action are, at best, so inferior to the life principles of Christ as to make the scheme disgusting in its every phase!"

We see no reason why our friends, the Shakers, should be so much disturbed at the proposition of the Eastern college professor. Admitting that their first and highest calling is to improve human beings, it does not follow that they should turn their back on all inferior callings. It is a higher calling to make machinery than to make castings; but a machinist who is determined to do the best kind of work must secure good castings as a prime necessity. Many first-class machine-shops find themselves obliged to establish foundries of their own in order to obtain satisfactory castings. The Shakers complain that most of the rough material which comes to them from the foundries of the world is not suitable to make good Shaker machinery; Professor H. simply suggests that they start a foundry and make their own castings!

We are requested by John V. L. Pruyn, Commissioner for New York, to call attention to an address which has been issued by the United States Centennial Commission to the people of the United States: setting forth the following facts:

1. That the Congress of the United States has enacted that the completion of the one hundredth year of American Independence shall be celebrated by an International Exhibition of the Arts, Manufactures, and Products of the soil and mine, to be held at Philadelphia, in 1876, and has appointed a Commission, consisting of representatives from each State and Territory, to conduct the celebration.

2. That the birth-day of the Great Republic can be most fittingly celebrated by the universal collection and display of all the trophies of its progress; and it is designed to bring together within a building covering fifty acres, not only the varied productions of our mines and of the soil, but types of all the intellectual triumphs of our citizens, specimens of everything that America can furnish, whether from the brains or the hands of her children, and thus make evident to the world the advancement of which a self-governed people is capable.

3. That in this Celebration all nations will be invited to participate; its character being International. Europe will display her arts and manufactures, India her curious fabrics, while newly-opened China and Japan will lay bare the treasures which for centuries their ingenious people have been perfecting. Each land will compete in generous rivalry for the palm of superior excellence. Each section of the globe will send its best offerings to this exhibition, each State in the Union, as a member of one united body politic, will show to her sister States and to the world, how much she can add to the greatness of the nation of which she is a harmonious part.

4. That to make the Centennial Celebration a success will require at least ten millions of dollars.

5. That as the Centennial Commission is to receive no Government aid, it appeals to the patriotism of the whole people. Congress has provided that the above sum shall be raised by stock subscription, and that the people shall have the opportunity of subscribing in proportion to the population of their respective States and Territories.

6. That therefore centennial organizations should be at once formed in each State and Territory, which shall in due time see that county organizations are formed for the purpose of coöperating with the Central Commission in carrying out the great objects of the enterprise.

COMMUNITY JOURNAL.

ONEIDA.

—The Community has harvested the present season 1,660 bushels of apples, about one thousand bushels of which were first quality, and the remainder second-rate and cider-apples. Bushels of pears harvested, 280.

—Our horticulturists the past week have laid down and covered their raspberry, blackberry and grape vines; and the florists have done the same with their rose bushes.

—The two-meals-a-day system, recently adopted by the family, continues to grow in favor, and promises to be a permanent institution. "Oh no, indeed, we never want to go back to the old plan of three meals," most anybody will say if questioned about it. The cooks appreciate the change because it takes less time and labor to plan and prepare two meals a day than it did three; and all like it because it economizes and proportions their time for personal improvement, study and labor to better advantage. Many find their appetites decidedly better, but yet without any uncomfortable feelings of hunger between meals. And so far as the general results in avoidupois are concerned, it may be mentioned that when the new system was commenced a month ago the whole family were weighed, with a view of noting whether persons would gain or lose in weight by the change. A few evenings since half the family were weighed again, and curiosity was on tiptoe to learn the results. Some showed a little loss; others a gain; but of those who were weighed there was a gain on the previous month of 126 lbs. over all losses.

—"Three men start from the same place at the same time, to go round a circular field; one of whom can travel the distance in 8 hours, another in 10 hours, and the other in 12 hours. In what time will they all meet at the starting-place?" This was the simple example given a young class in arithmetic to-day, to work out. It was easy enough for any of them to get the right answer by applying the rule for finding the least common multiple of two or more numbers; but their teacher expected more from them. "If the answer is correct," she said, "then by analyzing the problem, explain intelligently why it is so." Just here was where the puzzle came in—a puzzle not only for all the class, but for some of the older heads who were applied to for assistance. But the problem was soon solved by different ones, and by different methods; and with the help of blackboard and diagram was demonstrated to the satisfaction of all.

Nov. 15.—The horse "epizootic," which, as reported last week, almost in one day transformed our great barn into a hospital and our teamsters into nurses, is somewhat subsiding. Most of the horses are now reported as improving, though none of them are yet well enough for work. Meantime the "ox-express" has all it can do—here a little and there a little—of jobs diverse in character, and so unusual for *oxen* to do, that if they had brains enough to appreciate "the situation," we might easily imagine they would demur, or strike for higher wages, or something of that sort. One day the two yoke of oxen might have been seen before a great omnibus loaded with merry gentlemen and ladies bent on an excursion for the fun of it; and who realized all their anticipations when Mr. B., their driver, with a flourish of his ten-foot "two-handed brush," undertook to turn the team around. His peculiar and quick-repeated "Wh'p-wh'p-wh'p-wh'p, whoop, whoop," to the confused oxen, accompanied with artistic manipulations of the "brush" so peculiar to himself, were of no avail on the oxen, but resulted in putting his passengers into unrestrained fits of laughter. The wide road

did not seem to be wide enough for his long team, and as Mr. B. quaintly observed, the 'bus was not so handy as a cart for turning a short corner.—So to get the 'bus around it was finally necessary to empty it of a part of its passengers, and disconnect from it one yoke of the oxen. We only regretted that our "special artist," who was one of the company, could not be prevailed on to furnish an engraving of the comical picture for the CIRCULAR.

Talk about Education—Notes of an Evening Conversation.

S.—I was much impressed with the truth of the idea that the great object of education is to help us to know God. At one time I was giving some attention to history; but my enthusiasm was lessened by the thought that I was not likely to find use for the knowledge I was acquiring. In conversation with Mr. Noyes he threw out a hint about the purpose of God in arranging the events recorded in history; and I found studying history with this idea in mind both interesting and profitable.

W.—I think it is good for students to keep this great object constantly in view. Another object that has been presented to us, is that of making education a means of fellowship among ourselves. Education may contribute very much toward making a happy home.

B.—I think another motive for self-improvement and education is that they operate very directly to recommend Communism. There are many people yet who think we don't know any too much—that we are bigoted and narrow-minded, and go round in a uniform like the Shakers. But I notice that people catch very quickly at any hint that we encourage education and literature—send our men to college and have schools among ourselves.

H.—All these objects for getting an education—that we may know God, aid fellowship, make a happy home, and serve Communism—are unselfish objects and quite in contrast with the usual incentives to study, such as making a living, or a name, or rolling up honor for one's self in some way.

C.—In speaking of our young men at college, G. W. N. once said that most men go there to fit themselves for some position in the world; but our young men go there to fit themselves for a position in the Community. That should be their object, not to use their education to feather their own nests in any way, but to make themselves more useful to the Community; to forget selfish, private careers, and have it for their object to make a career for the Community.

H.—The question, Are the inducements of Communism sufficient to induce industry? is receiving practical solution among us. A similar question may be asked in reference to education—Are the inducements of Communism sufficient to stimulate to the highest possible mental culture? I think we are destined to prove to the world that they are superior to anything it can offer.

WALLINGFORD.

Nov. 8th.—Up to last evening our great pond had only been partly filled. We had not been quite ready for it, and consequently the waste-gate had been left open. But the freshet, created by the great rain of Wednesday night and Thursday, caused it to fill up rapidly in spite of the wide-open waste-gate, through which the water dashed with a terrible force: so, as an overflow seemed inevitable, it was thought best to shut down the gate; and last evening, for the first time, a sheet of water nine inches deep was rolling majestically over the brink of the dam. A company of us, who went down at 10 o'clock to see by moonlight the beautiful sight, gave three hearty cheers in commemoration of the event. This morning the people in town are fast finding out that there is something

interesting in this direction, and many of them have already been over to see and admire. But the tremendous roar made by the falling water was unexpected, and is quite indescribable; and it astonishes people for a considerable distance around: in the vicinity of the dam the noise is fairly deafening, and the vibration is such as to rattle the windows of buildings nearly a quarter of a mile further down the stream.

—We are listening to "Dombey and Son" in the evening reading-hour. It is exceedingly entertaining, and reader and audience often laugh heartily together.

—C. gives us, now and then, some interesting items from the lectures of Professor Verrill, his professor in Zoology, at New Haven. Among other things the Professor told of a very large crab, a native of the Sandwich Islands, that has long legs and walks some three or four feet high. The missionaries tell us that the ladies of that country make pets of them, in the absence of lap-dogs; and you may see ladies in the streets followed by crabs, which, though they may be faithful friends, must certainly be very ugly ones. They are also used for watch-dogs. When the women leave home they put their valuables in a pile together and trust the crab to watch them. It subsists on cocoa-nuts, for which it climbs the trees, and it has claws strong enough to crack them. The Professor also told a story illustrative of the sagacity displayed by cuttle-fish, the fish so graphically described by Victor Hugo as the devil-fish. A lady of the Professor's acquaintance has an aquarium in which she keeps one of these strange fishes. Among its various articles of diet the clam holds a favorite place. When a clam is put into the aquarium the cuttle-fish takes a stone in one of its feelers or tentacles, and awaits with patience the moment when the clam shall open its shell. The instant it does so, drop goes the stone into the shell, and thus debarred from closing its doors, the unfortunate bivalve is eaten at leisure.

Notes of an Evening Meeting.

H.—I have had some reflections to-day about God's working in our hearts and wills. T. made the remark, in his talk about "Looking at Good," that it would not do for him to get his mind set in following a certain course that he wished to pursue, for that would destroy the peace of God in his heart. I reflected upon the difference between the disciplined and subordinated will, in which God can work, and the *animal* will, that is difficult to control and that is incompatible with the peace of God. I think that persons of active minds and habits have a good deal to learn on this point. Most of our family are called into more or less active business, called to plan ways in which things should be done; but if we adopt a plan and get so set in regard to it that it destroys our peace of mind, we have, unconsciously perhaps, come into conjunction with the animal will, which is not docile and easily led, and is therefore not compatible with the peace of God. I find it is a great lesson for me to learn, and to school myself in, how to plan and do things in the best way and promote unity. It is not always important that things should be done the *best* way; but it *is* important that they should be done in a way to secure harmony. When I find that I am so intent on some plan of my own that I shall feel disturbed if it is not carried out, I switch off from it as soon as I can. And I think we all need to be wide-awake on this point; for the world is full of this spirit, and if we are not on our guard we shall take it in wherever we come in contact with the world.

A.—I have had good experience in giving up my own way for the sake of unity, and trusting God to have the right thing done.

K.—I like the idea that it is more important that

unity should be secured than that we should have our own way, even if it is the best way.

E.—I believe that is the true attitude of spirit to take, and that in taking that attitude we shall be sure to have the best thing done. I have had a good deal of discipline on this point in connection with the enterprise we have been engaged in this summer. Working with hired people exposes us to greater temptation in this respect than when we are working quietly in groups among ourselves. I feel the necessity of keeping tight toward this worldly spirit; but if we are careless in regard to our contact with the world we shall be sure to be contaminated.

STUDENTS' LETTERS.

XI.

New Haven, Nov. 12, 1872.

DEAR EDITOR:—My last year at Yale has opened very pleasantly: and yet, although gladdened by the thought of the approaching end, there is, nevertheless, a tinge of sadness about it, arising I hardly know why. It cannot, in my case, be the thought of losing friends for I have perhaps ten times as many, who are certainly ten times as dear to me, in the happy family circle at O. C., whom I shall hasten to rejoin. I sometimes think this sadness may result in part from disappointment at the amount of one's acquirements at school. When we learn one thing we see a hundred more to be learned. Many interesting subjects are gone over in haste; many, that it is desirable to study, are omitted entirely, for lack of time. But now and then I find myself regarding college much as a hot-bed, an excellent place to make a start in, but creating a strong tendency to abnormal growth if one is not transplanted in season. Constant attention to science alone tends to destroy faith in everything which may not be deduced according to mathematical formulæ. Figures, like fire, are good servants but terrible masters. Heaven help him who needs mathematical proof that it was of simple, innocent children of whom it was said, "Of such are the Kingdom of Heaven!"

A sketch of my daily studies may interest you, as our class is the first large one that ever pursued Dynamical Engineering at Yale. Monday, Wednesday and Friday mornings at 8 A. M. we have, as you used to, Dana's Geology under Prof. Verrill. The subject is, as you may think, not particularly exciting to many of the class, and Prof. V. "flunks" with his customary remorselessness. Although the possible existence of fish in the Lower Silurian age may not bear directly upon building a steam-engine, still it is thought desirable that engineers should know enough about rocks in general to use the various kinds intelligently when occasion may require.

On Tuesday, Thursday and Saturday mornings we have French under Prof. Whitney at 9 A. M. You doubtless well remember his fairly frightful exactness and particularity. We are learning very much more French under him than last year under the French gentleman employed; partly because we are obliged to behave better in class and learn our lessons more thoroughly; partly because, to judge by my own experience, one who has learned a foreign tongue understands better just what his countrymen wish to know, than the foreigner himself does.

Every day, except Sunday, we have a recitation at 12 M. under Prof. Trowbridge, in Rankine's "Machinery and Mill-work." To give you an idea of Rankine's importance, I will copy off his titles some day when I have time. We have three works of his in all; supposed to contain all that a Dynamical Engineer needs to know, and very much more than most of us are ever likely to know, at once. Prof. Trowbridge's recitations are partly

lectures as well, and very interesting and instructive. I occasionally note down items which I will try to write out for you.

Monday and Tuesday afternoons we work from 2 till 5 draughting. As we have nothing given us the remaining afternoons, they are also usually spent in draughting. Most of the "Dynamics," ten in number, have finished the regular course (Binus's "Orthographic Projection") and are at work on models or machinery. Personally, I am engaged in making working drawings of a locomotive, No. 33, N. Y. & N. H. R. R. It is one of Rodger's make, and a very handsome engine; but my drawing won't give any particular idea of it. Drawn on pieces of brown paper, each part by itself, covered with figures and dots, they are supposed to be designed for the machinist's eye alone.

My only remaining study is Vocal Music, Wednesday afternoons, under Dr. Stœckel, a kindly, thorough-going old gentleman, with a grand, mellow voice. Standing up alone before a dozen men and attempting an exercise is a little trying to my nerves; but I like it much on the whole.

Of compositions we have been notified to furnish one this term. Mine was on that strange oriental production, the Bhagavat Gîtâ, of which Thoreau was so fond.

Our college year will end on June 26, more than a week earlier than hitherto; but what may be lost in time is more than made up in increased severity while the school does keep. The standard of scholarship is rising sharply, partly, it is understood, to keep the size of the classes within convenient limits. Yours ever, K.

AUTUMNAL WORK.

THE prospects now are that more favorable weather is before us, and farmers and gardeners will doubtless make haste to secure what still remains of the summer's crop and as far as possible get everything in readiness for winter, which, according to the changes of the seasons, is near at hand. Heavy soils, which the farmer is intending to crop another year, should be deeply ploughed, in order to give the frost a better chance to pulverize them, thus making them more pliable and better fitted to receive the seed. The gardener should be on the alert to secure his cabbages and celery, and he should by no means neglect to give the strawberry-patch a suitable covering of straw. He should also prune, lay down and cover with two or three inches of earth half-hardy raspberries and grape-vines. Although the latter, when unprotected, sometimes appear to be but little injured by the winter, yet in nine cases out of ten when properly protected the earliness and increased amount of fruit will more than compensate for the extra labor expended, to say nothing of the certainty of getting a crop. The excess of rain during the past season will enable gardeners and farmers to determine what parts of their plantations need ditching. This is a subject of no small importance, as husbandmen cannot afford to cultivate land held at the present high rates and then lose their crops on account of an excess of water in the soil. It will be a favorable time for attending to this business until frost prevents. If postponed till spring the urgent business and hurry of the season will be almost sure to crowd out attention to ditching, and thus necessary work of that kind will be neglected from year to year. H. T.

The *Chemist and Druggist* says that the following occurrence is vouched for: A sailor applied to his captain for relief, telling him that he "seemed to have something on his stomach." The captain referred to his book of directions, and promptly prescribed a dose of No. 15. Unfortunately, however, there had been a run on No. 15, and the bottle was empty. But the skipper was by no means at the end of his resources. There was plenty of No. 8 and plenty of No. 7. "Seven and eight make fifteen," said the captain; and Jack, to whom the calculation seemed quite natural, took the joint mixture with startling effect; for whatever was on his stomach came up with a rapidity that would have astonished the Royal College of Physicians, and which a landsman might have envied.

CALIFORNIA, FOR HEALTH, PLEASURE, AND RESIDENCE. By Charles Nordhoff. 8vo. pp. 249. Harper and Brothers.

To persons in search of a place with a beautiful climate, affording the maximum chance for life in the open air and sunlight, where the fruits and grains of temperate and semi-tropical countries are produced in abundance, and offering great opportunities for agricultural enterprises, this book will be of special interest. The author tells in a practical way of what he has seen in California. He considers the climate of the southern part of the State better adapted to the restoration of health to chronic invalids than that of Italy or France.

"A friend and neighbor of my own, consumptive for some years, and struggling for his life in a winter residence for two years at Nice and Mentone, and during a third at Aiken, in South Carolina, came last October to Southern California. He had been 'losing ground,' as he said, and as his appearance showed, for two years, and last summer suffered so severely from night sweats, sleeplessness, continual coughing, and lack of appetite, that it was doubtful whether he would live through the winter anywhere; and it was rather in desperation, than with much hope of a prolonged or comfortable life, that he made ready for the journey across the continent with his family. In January I was one day standing in the doorway of a hotel at Los Angeles when I saw a wagon drive up; the driver jumped out, held out his hand to me, and sung out in a hearty voice, 'How do you do?' It was my consumptive friend, but a changed man. He had just driven sixty miles in two days, over a rough road, from San Bernardino; he walked with me several miles on the evening we met; he ate heartily and slept well, enjoyed his life and coughed hardly at all. It was an amazing change to come about in three months, and a man so ill as he had been. 'I shall never be a sound man, of course,' he said to me when I spent some days with him, later, at San Bernardino; 'but this climate has added ten years to my life; it has given me ease and comfort; and neither Nice, nor Mentone, nor Aiken are, in my opinion, to be compared with some parts of Southern California in point of climate for consumptives.'"

Apples, pears, peaches, cherries, quinces, plums, nectarines, pomegranates, lemons, oranges, limes, apricots, olives, almonds, English walnuts, etc., grow in abundance.

"Our costliest and rarest greenhouse flowers grow here out-of-doors all winter, almost without care. In the vineyards are planted by the acre the grapes which at home are found only in the hot-houses of the wealthy. The soil is so fertile, that it is a common saying in the great valleys that the ground is better after it has yielded two crops than at the first plowing; and though as a rule the farmers, especially in Southern California, live in small and mean houses, the climate—which permits children to play out-of-doors without overcoats and shawls for at least 330 days in the year, and which makes the piazza or the neighboring shade-tree pleasanter than a room, in winter as well as in summer—is probably to blame for their carelessness."

"The citron, which bears in four or five years, is a profitable crop. It is a straggling, tall shrub; three of them in Los Angeles bore, at four years, without special care, this year, \$45 worth of fruit.

"The lemon, which becomes a stately, far-spreading tree, bears in ten years a valuable crop. It is not yet planted in orchards to a great extent; one tree, ten years old, which I saw at Los Angeles, yielding 600 lemons; one, fifteen years old, bore two thousand lemons. They fetch in San Francisco \$30 per 1,000.

"Last, I come to the orange. All these trees do well, and are profitable," said an orange cultivator to me; "but they don't compare with the orange; when you have a bearing orange orchard, it is like finding money in the street."

"Los Angeles is, at present, the center of the orange culture in this State. The tree grows well in all Southern California, wherever water can be had for irrigation. It does best nearest the mountains, among the foot-hills, probably because it there gets a more uniform temperature; and I think I have noticed in orchards at Los Angeles, San Gabriel, and near San Bernardino, that it is grateful for such protection as house, out-buildings, or hedges give it from severe winds. At Los Angeles the frosts are sometimes severe enough to nip the tender leaves of the young plants, and on

the plain near San Bernardino I found that year-old plants, were protected with some slight covering during the past winter, which everybody tells me has been uncommonly hard.

"Sixty orange trees are commonly planted to the acre. They may be safely transplanted at three or even four years, if care is used to keep the air from the roots. They grow from seed; and it is believed in California that grafting does not change or improve the fruit. It begins to bear in from six to eight years from the seed, and yields a crop for market at ten years. With good thorough culture and irrigation, it is a healthy tree: if it is neglected, or if the gopher has gnawed its roots, the scale insect appears; but a diseased tree is very rarely seen in the orchards.

"It is in California, as elsewhere, a tremendous bearer. At Los Angeles I saw two trees in an orchard, one seventeen years old, from which 2,800 oranges had been picked, and it still contained a few; the other, three years younger, had yielded 2,000 oranges.

"At from ten to twelve years from the seed the tree usually bears 1,000 oranges, and they are selling now in San Francisco for from \$15 to \$35 per thousand.

"I have satisfied myself, by examination of nearly all the bearing orchards in the southern counties, and by comparing the evidence of their owners, that at fifteen years from the seed, or twelve years from the planting of three-year old trees, an orange orchard which has been faithfully cared for, and is favorably situated, will bear an average of 1,000 oranges to the tree. This would give, at \$20 per 1,000—a low average—a product of \$1,200 per acre.

"One man can care for 20 acres of such an orchard; and every other expense, including picking, boxes, shipping, and commissions in San Francisco is covered by \$5 per 1,000. The net profit per acre would, therefore, be a trifle less than \$900.

"To show you that this is not an overstatement, I will tell you that I have been in an orchard of less than nine acres which has produced for its owner for several years in succession a clear profit of over \$8,000. An orchard of forty acres in Los Angeles is reported to me to bring a clear rent of \$15,000 per annum; and the lessee is believed to have made a fortune for himself. You will probably believe, after all, that I have exaggerated the profits of this business, but the orange-growers of Los Angeles will smile at the extreme moderation of my statement. 'People tell large stories about oranges,' said one such man to me; 'but the truth is big enough—at 10 or 12 years trees may be safely counted on to average \$10 each clear profit, with 60 trees to an acre, and that is big enough for anybody.' And thereupon this orange-grower proceeded to show me the accounts of one little orchard of his own, which so greatly exceeded his moderate statement that I shall not give you the figures.

"After ten years the tree rapidly and steadily increases in fruitfulness; the older trees in the orchard are now bearing, so every owner assured me, very little less than 2,000 oranges to the tree. The best cultivators do not prune the tree at all; but in all the orchards willow poles are used to prop up the overlaid branches. It lives to be over one hundred years old.

"Near Los Angeles, at the Mission San Gabriel, you will find two large and fine places, those of Mr. Wilson, State Senator from this district, and Mr. Rose. Both are able men, and careful horticulturists. Of Mr. Rose's place, as a model of its kind I will give you a few particulars, which will bring before your eyes the manner and extent to which fruit-culture is practised here.

"Mr. Rose has 2,000 acres of fine, fair-lying land, well watered, so that he can irrigate the whole of it. Twelve hundred acres are under fence, and in cultivation and pasture. He raises, as field crops, barley, wheat, and oats, and keeps a large range for a valuable herd of mares and colts, the latter from three stallions which he has imported from the East.

"His orchard consists of 400 young but bearing orange trees, 4,000 not bearing, and 2,000 more now being planted; 500 lemons, of which 50 are in bearing; 135,000 vines, from which he made 100,000 gallons of white wine, and 3,000 gallons of brandy, last year; 350 English walnuts, 150 almonds; and the place contains besides, in considerable quantities, apples, pears, peaches, apricots, nectarines, pomegranates, figs, Spanish chestnuts, and olives.

"He mentioned to me, as part of his last year's crop, 250,000 oranges, 50,000 lemons, 25,000 pounds of walnuts, etc. etc.

"He thinks his success due to deep and thorough

cultivation and regular irrigation. He irrigates all his trees once in six weeks, and plows or hoes after every irrigation. I did not see a single weed or bunch of grass in all his orchards, and such clean culture is very pleasant to the eye. He has on his place wine-presses, and a still-house for making brandy. One man on his place, and with his system, can care for twenty acres of orchard, and one man can pick 5,000 oranges in a day. He buys the shooks and makes his own boxes, and also makes his own wine-casks. His regular force consists of fifteen men, of whom the plowmen are Indians; some others are Chinese."

THE BIDWELL FARM IN CALIFORNIA.

California farmers are patrons of agriculture in the most liberal sense of the word. One of the largest farms in the state is that of Gen. Bidwell, at Chico, California. The present crop covers 2,800 acres, 2,000 of which are in wheat, and the residue in barley, oats, and alfalfa. The kinds of wheat sown are the white-bearded Chili, towzel, native of North France, patent-office, club, and Sonora. Everything is in splendid order, whole fields of grain presenting perfect uniformity in height. The average yield will be 30 bushels to the acre, while some of the best of it will reach 50 bushels. 700 tons of hay have been harvested and housed this season; 60 acres of alfalfa were sown last year, from 12 of which on the 12th of April 42 tons of forage were cut, and from the same piece on the 10th of June 50 tons more were taken off. There are 25 acres of most luxurious growth of timothy. The barley-fields promise and will yield an average of 50 bushels per acre. There are two vineyards upon the farm, the old and the new. The old covers about 26 acres, is the growth of years, and bears fruit of the first order. The new covers an area of 150 acres, but lately planted, containing not less than 75,000 vines, all looking thrifty, and a majority of which will bear fruit next year. They embrace almost every variety of foreign grape. The farm orchard embraces 100 acres and contains a great variety of fruit. There are growing upon the ranch 30 acres of beans, and the field is so clean and nice that not a weed is to be seen. There are 1,000 paper-shell almond trees, and the intention is to plant 1,000 more next season. There are 8 acres of nursery. The live stock consists of 1,000 head of cattle, among which are found 150 choice two-years-old heifers, 200 horses, the best of the country, 1,200 hogs, and 3,500 sheep. There is a dairy, where 90 cows are milked, with the milk and butter from which the town is supplied. The machinery in use on the farm for purposes of cultivation and harvesting cost over \$5,000.—*Independent*.

SCIENTIFIC NOTES.

The Germans do not like the potato. The learned men of that country say there is too much water in the tubers, while the starch is contained in indigestible cells. The November *Galaxy* says: "Several German writers upon races predict that nations, far from improving, will deteriorate both in physical and mental characteristics, if potatoes become a principal article of diet. The celebrated Carl Voigt says 'that the unnourishing potato does not restore the wasted tissues, but makes our proletariats physically and mentally weak.' The Holland physiologist, Mulder, gives the same judgment, when he declares 'that the excessive use of potatoes among the poorer classes, and coffee and tea by the higher ranks, are the causes of the indolence of nations.' Leidenfrost maintains that the revolutions of the last three centuries have been caused by the changed nourishment. In former days the lowest workman ate more flesh than now, when the cheap potato forms his principal subsistence, but gives him no muscular or nervous strength."

HAS OUR CLIMATE CHANGED?

Under the above head the *Scientific American* of Nov. 16th makes some interesting remarks on the annual report of Mr. Daniel Draper, Director of the Meteorological Observatory in Central Park, which we condense as follows:

"Certain theorists claim that the amount of rainfall has materially diminished in the United States in proportion as the surface of the country has been cleared of forests and built up or placed under cultivation. With a view to determining the question with accuracy and to setting all doubts on the subject at rest, Mr.

Daniel Draper, Director of the Meteorological Observatory in Central Park in this city, has caused to be made, during every day of the past three years, reliable observations from self-registering rain-gauges. The results obtained, as well as other valuable information regarding the climate of this section of the country, he has embodied in the annual report of the department under his charge for the year 1870.

"During 1869 the total rainfall was 46.82 inches: 1870, 43.32 inches, and 1871 52.06 inches: so that it is evident that, instead of there being a decrease, as has been so strongly urged, the last year shows a considerable increase over either of the years preceding. To render the fact still more striking, the results of observations made during the past thirty-six years are added, from which it is proved that from 1835 to 1846 the rainfall was 39.5 inches, from 1845 to 1856 47 inches, from 1855 to 1866 and from 1865 to 1872, 52 inches, showing a large and steady augmentation. During the above period, although great changes on the face of the country between the Mississippi and the Atlantic Ocean have been made, no corresponding diminution can be traced in the mean amount of water that has fallen, so that it is considered as conclusive that over large tracts there is perfect compensation, the decrease at one place being compensated by the increase at another.

"But the actual supply of water does not depend upon the rainfall alone. It is diminished by evaporation caused by heat and consequent dry winds, by the condition of the surface which, if hard or frozen, prevents percolation, and also, in combination with the latter, by the rapidity of the descent of the rain, in which event the quantity of water that belongs to a whole month may fall in the course of a few hours, and, rushing over the surface may be lost. Agricultural conditions also, though not affecting rainfall, have a powerful influence in causing rain-waste."

Facts are cited showing that the climate of New York and the Atlantic States is undergoing modification:

"Thus there are no longer the deep snows which characterized the winters of years gone by; the cold weather seems to begin later, and probably all have remarked the absence of the huge sleighs which were substituted for horse-cars and stages in our streets. Indeed, so far as appearances go, the winters have become milder, and, on the other hand, the summers have become cooler.

"Resort has, however, been had to data of a more extended topographical nature, for instance, the opening and closing of the Hudson River, which, flowing for 150 miles through varied localities, affords information regarding the quantity of heat over a long line. Records, nevertheless, of the past fifty years show that there has been no important change in the number of days the river has been frozen. The same is true of the Baltic rivers of Europe for the past three centuries. Again, the average height of the thermometer for the months of January, February and March for the past half century is 33.06°, which, taken in connection with the fact above given concerning the river, plainly shows that our winter climate has not changed.

"The thermometer records of Philadelphia extend back to 1767; taking, as before, the first three months of the year, the average for fifty-six years is 35.56°, for different periods distributed along 89 years, 35.23°, so that the mean temperature of Philadelphia during the winter is some 2.66° above that of New York. Similar records of Boston, over 86 years, show 29.66° as the average, or about 3.27° lower than New York. Moreover, no sensible change in this locality is apparent. At Charleston, S. C., for five periods between 1750 and 1854 the total average is 53.93°, and although the individual averages of the separate intervals differ sometimes widely the general climate has undergone no modification. Considerations such as these may satisfy us that the surface alterations which the Atlantic States have undergone since their first settlement, as was predicted by Humboldt, have produced no meteorological effects, and that the rainfalls and winters probably remain the same as they were many years ago. While such is our final conclusion, we must bear in mind that these mean or average results exhibit only one phase of the problem. They do not show the fact that there are brief cycles of heat and cold, of moisture and dryness, under the operation of some unknown law, a law which is perhaps not of meteorological but of astronomical origin; and, moreover, they make no allowance for the imperfections in the instruments or tables used in days gone by."

The above article seems pretty conclusive on the question whether or not forests materially affect the quantity of rainfall, but it is by no means conclusive on other important points. The theorists will still be likely to claim that there is an intimate relation between the forests and climate of a country, and that severe droughts are most likely to occur in sections denuded of forest trees; and so will still urge people to plant trees. Forests arrest the rapid evaporation that takes place on cleared land, thus rendering the effects of rains more permanent, if they do not increase the quantity of rain. Experiments in France (see *Circular* of May 6th) indicated that evaporation was five times as rapid where

there was no protecting shade as in the forest. Then forests do certainly break the force of blasting winds, even if they do not greatly diminish the cold of winter. For these and other reasons, let the ax be stayed, and let land-owners cover their waste places with forest trees.

A LANDSCAPE.

BY AMELIE V. PETTIT.

No! not a grand painting,
Just a blue bit of lake,
Where a bird might slake
Its thirst, or a deer,
Perchance, might there
Lave its sleek sides.

Just a quiet nook,
Full of hazy light,
Where no dazzling bright
Sun-rays ever flash
Their glory,—no dash
Of falling water.

A few mossy stones,
With soft ferns growing
Close beside, and throwing
A lace-like softness there;
One was maiden-hair,
Fairest fern living.

"Simple," so is nature,
In her quiet hours,
When making flowers,
Or such cosy places,
Or those gentle faces
That win our love.

[Phrenological Journal.]

THE NEWS.

It is reported that a German edition of the New York Herald is to be issued.

A heavy gale prevailed on the British coast on the 13th, and much damage to shipping is reported.

Borax, hitherto mainly procured from foreign sources, has been found to exist in great quantities in Nevada.

Miss Susan B. Anthony and fifteen other women voted in Rochester, N. Y., at the Presidential election.

The last of the Mexican revolutionists, Diaz, has surrendered, and President Tejada congratulates the country on the restoration of peace.

The Government of Portugal has signed a concession to the Falmouth and Malta Telegraph Maintenance and Construction Company, empowering them to lay a telegraph cable from Portugal to Brazil.

In 1871 there were in Hungary three hundred and forty-four newspapers, of which one hundred and ninety-seven were published in Hungarian, eighty-one in German, twenty-one in Slavon, fifteen in Szlav, eleven in Serbe, ten in Ruman, five in Italian, three in Russian, and one in the Hebrew language. The population of Hungary numbers fifteen millions.

The *Financier* of Nov. 2 gives a tabular statement, prepared by a Philadelphia correspondent, of the present extent and operations of the Pennsylvania Railroad Company. From this statement it appears that the corporation owns and controls nearly 15,000 miles of railroad and canals, already built or in progress, and four ocean steamships; which property already represents an invested capital of over \$678,000,000 and when completed will have cost \$750,000,000 and perhaps more. The whole of this colossal system appears to be under the control of a few men, prominent among whom are Thomas A. Scott, J. Edgar Thompson, G. N. McCullough, and J. W. Cass.

Boston has been visited by a great conflagration, second only to that of Chicago last year. The fire broke out about 7 o'clock on the evening of the 9th, and continued till 1 P. M. of the 10th. It broke out again about midnight of the 10th, and was finally subdued by 6 o'clock the next morning. Sixty-four acres were burned over in the business part of the city, extending from the rear of the old Post-office on State-street south to Summer-street, and from the east side of Washington-street back to the wharves. At least 948 buildings were completely destroyed, and the total loss is estimated at \$90,000,000 or \$100,000,000, or about one-half the total loss by the Chicago fire. Only about sixty dwelling-houses were destroyed, the remainder being stores, costly warehouses, banks and business offices. Many of the buildings were of granite, built in the most

substantial manner. But this material, as in Chicago, was found to be worthless under the action of great heat. The spread of the fire was greatly aided by the many wooden Mansard roofs surmounting the otherwise comparatively well-constructed buildings. So efficient was this cause of destruction, that the government authorities of New York city are taking action to prevent the erection of Mansard roofs in that city, unless they are made of fire-proof materials.

Speaking of the Boston fire the New York Tribune says: "That portion of the city which has just been burned over was, many years ago, covered with elegant and costly private residences. The Federal-st. (or Old Drury) Theater, St. Patrick's Cathedral, Dr. Gannett's (Unitarian) Church, and the City Library, were all within a stone's throw of each other at the intersection of Federal and Franklin-sts. Fort Hill, south of this, was an aristocratic neighborhood, crowded with old family mansions. These were gradually occupied by a poorer class of foreign population, while the richer people, crowded out of their old haunts, built on Tremont-st., Beacon-st., and on the newer parts of the city extending toward Roxbury Neck. About 1850, however, the needs of Boston business crowded the families which occupied Purchase, Kingston, Batterymarch, Summer, and other streets in the (now) burned district, so that these localities were gradually built up with immense piles of granite, some of them very ornate, and all of great height. That part of the city which lies in the center of the tract just swept by the flames may literally be called the heart of Boston's business. There were the greatest wholesale firms dealing in dry-goods, leather, shoes and shoe-findings, and wool. A bird's-eye view of that section of the city would show a mass of highly-ornamented granite incrusting the earth, and seemingly as indestructible as the tombs of the Egyptian kings. The whole fabric was swept away in a few hours."

The greatest destruction of merchandise in Boston was in leather, boots and shoes, wool and woollen goods, and prices in these lines of goods are already advancing. The amount of wool and woollen goods reduced to raw material destroyed exceeds 40,000,000 pounds, or nearly one-fifth of the annual supply of domestic and imported wool in this country. Boston has long been the principal wool distributing market in this country. It was also a storehouse for the woollen mills of New England, the fabrics being hurried from the mills to the city for safe-keeping. Among other articles eight thousand bales of flannels were burned.

The hardware trade of Boston was almost entirely wiped out by the fire, and from \$1,000,000 to \$2,000,000 worth of stock destroyed.

Twenty-two Massachusetts Insurance Companies, three in New York and two in Rhode Island, have suspended in consequence of the Boston fire. They will probably pay from twenty-five to ninety-five cents on a dollar of their losses.

Meetings have been held in the large cities of the country for the purpose of taking measures to aid the city of Boston in its great calamity. Foremost of them all, Chicago, rising from her ashes, contributes \$100,000.

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